1: Rivers E-5 (ca. 1901-02) 1906 Toda

234x 292 793 ordinarily called *pennar*, but is now called *kerk*, and this part of the ceremony is called *kerkatiti*. The fact that this name is given seems to indicate that properly the complete garment should not be given till a later stage of the proceedings.

234x 793 The candidate then finds seven leaves called *muliers* and seven shoots or *nan* of the same plant and goes through exactly the same ceremony at the stream as in the ordination of *palikartmokh*, putting the shoots in his back hair at the end. This part of the ceremony is called *mulinirò̀diti*, and its object is to make the candidate a *palikartmokh* as a step towards becoming *wursol*. He is taken through the lower degree on his way to the higher.

[372] After *mulinirò̀diti* the candidate goes to the wall of the dairy and stands outside it. The *palikartmokh* brings a firebrand from the dairy and lights with it a fire of *muli* wood, at which the candidate warms himself. The firebrand must be one of the three following kinds—*kid*, *pasòr* or *kias*. [314] After warming himself, the candidate goes to fetch bark of the *tudr* tree, which must not be cut, but knocked off with a stone. He also brings seven perfect *tudr* leaves, and goes again to the dairy stream. He pounds the bark on a stone and dips it in water, squeezes the water into one of the *tudr* leaves, drinks, throws over his head and puts the bark on one side exactly in the same way as before, but using *tudr* bark and leaves instead of the shoots and leaves of *muli*. After doing this seven times he dips the pounded bark in water, sprinkles his head and face three times, puts the bark in his hair, and, going a little way off, shakes his head.

The candidate then goes again to find bark and leaves of *tudr*, and repeats the whole ceremony and continues to repeat it till he has done it seven times—*i.e.*, he drinks out of the *tudr* leaves seven times seven. After this he goes to the wood near the stream (at Kars, called Tarskars) and the *palikartmokh* comes to him there with the *ertatpun* filled with buttermilk, and with four leaves of the kind called *kakuders*. Two leaves are given to the candidate and two kept by the dairyman, and each folds the leaves in the usual way to make a cup (*ersteiti*). The dairyman then puts the *ertatpun* between his

1: Rivers E-5 (ca. 1901-02) 1906 Toda

234 Then come the names of Pithioteu and Ön, followed by
755
789

âth	*ñvòdin*	*kati*	*vaiumâ.*
these	all before	tie	keep may.

The *utpol* then takes a piece of ragged cloth in which he ties the three stones and hides them in the thatch of the hut. If a buffalo has been lost it will come back the next day, and even if it remains in the wood no tiger would touch it while the stones are in the thatch. When the buffalo returns the stones are taken out and thrown away.

755 All the remedies so far described resemble one another
789 in that they are applied by one of the people called *utkòren*. The following remedy is applied by the sufferer himself. If a man is frightened in any way, as by a sudden noise when he is passing along a road, he will go home and put the hoe (*kudali*) and a stone called *neilikal* into the fire till the hoe is red hot. He puts the hoe and stones into a brass vessel called *terg* and pours on water. He then covers himself entirely with his cloak and remains covered till the water in the vessel ceases to bubble, when he opens his cloak, drinks water from the vessel three times, and throws the rest away.

[372] There was some difference of opinion as to the use of the stone called *neilikal* at ordinary times. It was said first to have been used for making fire before matches were introduced, and there seems to be no doubt that fire was sometimes made in this way. Others said that the *neilikal* was used for sharpening iron tools. The only *neilikal* I saw was at Nidrsi and this was a large piece of quartz, and there seemed to be no doubt that this had at one time been used for making fire.

302 In one of the methods of sorcery which have been described
754 it will be remembered that human hair is used. The Todas take the same kind of precautions about hair and nail-parings which are so widely spread throughout the world, but the reasons for the precautions differed from those usually given. I was told that the Todas do not ordinarily cut their hair, but the heads of children are shaved and adults also shave their heads on special occasions. The hair removed

1: Rivers E-5 (ca. 1901-02) 1906 Toda

782 that the ceremony is performed at the Nòdrs *ti* in October.
796 Fifteen days later it is performed at the other *ti mad* and at
621 the chief village of each clan. In addition to these annual
234 celebrations the sacrifice is performed on two other occasions at the *ti*, while at a village it may be performed whenever the people of the village have a suitable animal.

[778] The place at which the sacrifice is performed is called the *ernkar*, and at Karia, where I witnessed the ceremony, the *ernkar* is in a wood nearly half a mile from the village at a spot where it is very unlikely that the proceedings would be disturbed by chance visitors. It seems that there is not only a special *ernkar* for each *ti* and for each clan, but that each village has also its appointed place.

The ceremony is performed on appointed days, different for each *ti* and clan. In the case of the Kuudrol, these are Sunday, Wednesday, and Thursday, and the ceremony which I witnessed at Karia, a village of this clan, took place on a Sunday. The chief officiator at the sacrifice at an ordinary [793] village is the *palikartmokh* of the village, who must, however, for this occasion be of the same clan as those who are celebrating the sacrifice.

On the day arranged for the ceremony at Karia the *palikartmokh* was ill, and as none of the other inhabitants of Karia was able to undertake the office, an elderly man, Punatvan (53), had to be fetched from another village. On his arrival he had first to go through the ordination ceremonies for the office of *palikartmokh*, a lucky chance which gave me the only opportunity I had during my visit of observing these proceedings.

313 At the *ernkar* wood for the fire is collected, and over
372 small firewood the people place several logs about three feet
782 in length, so that the fire is of an oblong form. The firewood must be of one or both of the kinds called *main* and *kiül*.
796 While some of those present are making the fire, others will be fashioning sharply pointed stakes of wood on which the parts of the calf are to be impaled. These sticks are called *ko*, and must be made of one of the following four kinds of wood: *avelashki*, *karkekoi*, *kwadiki*, or *pohvet*. It was said that exactly fifty of these *ko* must be provided.

1 [The sacrifice of a young male calf-- the Erkumptthpimi Ceremony--Analyst]

1: Rivers E-5 (ca. 1901-02)1906 Toda

372 782 796 The first stage of the ceremonial is to make fire by friction, which should be done by the *palikartmokh*. The only occasion on which I saw fire made by friction during an actual ceremony was when I witnessed the sacrifice at Karia, and on this occasion both Punatvan and his chief assistant, Pichievan (69) of Keadr, twirled the firesticks alternately, but though they soon produced some smoke, they failed to light the rag

FIG. 37.—PUNATVAN AND PICHIEVAN ATTEMPTING TO MAKE FIRE AT THE 'ERKUMPTTHPIMI' CEREMONY.[1]

used as tinder. My constant attendant, Kodrner, was called in, and with his more powerful manipulations was almost immediately successful, and the lighted rag was carried by Punatvan to the heap of firewood, which was soon in a good blaze.

782 796 As soon as the fire is alight the calf is brought to the

[1] This and the succeeding photographs were taken in a badly lighted wood, and represent the actual ceremony.

1: Rivers E-5 (ca. 1901-02) 1906 Toda

764 I was allowed to inspect many bore the date 1780, and
436 among the more recent coins were included two Japanese
177 yen. The rolls of coins are placed within the cloak, often near the feet of the dead person.

764 Meanwhile the pyre has been lighted. At the funeral
372 of a man this must be done by means of fire made by friction. I have not recorded whether the fire is made by any special relative of the deceased or other special person. At the funeral of a woman, the fire is started by means of a lighted rag which has been soaked in ghi. The rag is lighted by a man, who at present uses matches for the purpose. Though lighted by a man the fire is applied to the funeral pyre by a woman, usually of the same clan as the dead person. The pyre is lighted on the top, where small pieces of wood have been placed, and butter is poured on the fire which gradually spreads downwards. The progress of the fire is very slow, and at every funeral at which I was present the fire was far from strong when the body was placed upon it.

764 At the funeral of a male, imitation buffalo horns of wood
766 (*tôbkuter* or *petkuter*, see Fig. 35) are placed on the fire and burnt. This was also done at the funeral of the girl Sinerani, but it seemed clear that this was unorthodox and was done by Kuriolv, the father of the dead girl, on account of his great sorrow at her death.

764 The body on the bier is now taken up and swung three
775 times over the fire, while a small wooden framework resembling a miniature bier is held under the larger bier. As the body is swung over the fire in this way the bearers say:—

"Kedr	*tütth*	*thsâr*	*mud*	*'tirk*	*thkitth*	*thki.*"
Funeral	fire	over	three	times	lifted	must.

These words seem to be connected with the small wooden framework held under the body, for this is called *tütth thsâr thkitth kûrs*, or "fire over lifted (or lifting) stick."

The bier is then replaced on the ground and nearly all the objects of value are removed from the bier or from the pocket of the cloak. In one case I observed that the bangles were taken from the arms, all the rings except one

1: Rivers E-5 (ca. 1901-02) 1906 Toda

water there. Light is undoubtedly an object of reverence to the Todas. Captain Harkness states that when the household lamp is lighted in the evening, obeisance is paid to it by bringing the right hand to the face, and this sign of reverence is still shown. In the dairy ceremonial the lamp and the light it gives are also undoubtedly reverenced, and lighting the lamp is, as we have seen, an act of a ceremonial character. 778 788 373 354

In some cases the lamps used in the dairies are certainly very ancient and are believed to have come from Amnòdr, but it is clear that they are not reverenced merely on this account, for a lamp of modern origin would, when once consecrated, be treated with as much reverence as those which had come down from antiquity.

I did not learn that any sign of reverence is paid to fire, but the fire of the dairy may undoubtedly be said to have a sacred character. Whenever a new dairy is visited or an old dairy is reconsecrated in connexion with the *pepkaricha* ceremony, fire is made afresh by friction. Once made, it was, so far as I could learn, kept continuously alight; if on any occasion the fire should go out, it would have to be made again by friction. In the *ti* dairy there are two fireplaces, one in which fire burns continuously, while the other is lighted by brands transferred to it from the other, and the lamp is lighted by a brand taken from this sacred fire. Here it would almost appear as if the former fire had a profane character, so that it would be regarded as desecration to light the sacred lamp directly from it. 372 778 354

The fire of the *tòratthwaskal* is used to cook food which has come from outside, and the use of an intermediate fire to light the lamp is in keeping with the general law of the procedure of the *ti* dairy, according to which the sacred objects are prevented from all possible contamination from the outer world by employing vessels or other objects as intermediaries.

Fire has also to be made by friction in other ceremonies, and especially at those called *teutütusthchi* and *erkumptthpimi* and at the funerals of males. At the first ceremony the fire is made by the *palol*, and at the second by the dairyman conducting the ceremony. At the *asaramkedr* of a man the fire is made by a man of the same clan as the deceased, and this 372

1: Rivers E-5 (ca. 1901-02) 1906 Toda

372 is probably also the case at the first funeral ceremony. I did not definitely ask whether fire by friction is ever made by a woman, but I am fairly confident that this would never happen.

I only heard of one case in which men were prohibited from making fire. The Kidmadol and Karshol, who suffer under several disabilities, are not allowed to make fire by friction, and this is due to a quarrel with their parent-clan many years ago.

Whenever fire is made for a sacred purpose[1] the fire-sticks must be of the wood which the Todas call *kiaz* or *keadj*, except in the *tesherst* ceremony, in which the wood of *muli* is used.

There are also definite regulations as to the kind of wood which is to be burnt in the fires of all ceremonial occasions. In various ceremonies I have recorded the Toda names of the woods prescribed, and if more were known about their identity, it is possible that some light might be thrown on the original home of the Todas, in the same way as has been suggested in the case of the sacred *tudr* tree.

STONES

778 The Todas have many stones which may be held to have some degree of sanctity; certainly many have their place in the religious ceremonial. All these stones have names, either general or individual, but two stones with the same name need not necessarily have the same function.

487 211

At the *ti* there are stones marking the spots where the dairy vessels are taken up and put down during the migration ceremonies, but the most interesting stones at these dairies are those called *neurvülnkars*. At several dairies these stones are anointed, and their appearance indicates that they have undergone the process for very long periods of time; at other places they are so weathered and worn away that they must obviously be of great antiquity. At some dairies of the Nòdrs *ti* these stones take the place of the head of the *kaltmokh* in the ceremonies accompanying migration, but at other places they are said to have different uses.

[1] For the special method employed see p. 581.

1: Rivers E-5 (ca. 1901-02) 1906 Toda

produced by the evil eye. Their natural politeness also makes the Todas uncomfortable when they see others eating, and in the early part of my visit I sometimes dispersed a group surrounding me by taking sandwiches out of my pocket and beginning to eat.

I did not ascertain definitely who cooks among the Todas. I had some reason to suppose that all the cooking is done by the men and that the women have nothing to do with this part of domestic economy, but I am not clear about this. It is possible that it is only food containing milk which must be cooked by the men.

The Todas are an example of a people who have no native intoxicant, but they have now taken to alcoholic drinks, though I do not believe that they indulge in these habitually. The only occasions on which I saw Todas under the influence of alcohol were when they were returning from the bazaar on market days. I was only once asked by a Toda for alcohol and then by a woman. Tobacco is now largely used and opium is certainly also used, though I do not believe that it is taken in excess. It may be employed, however, as a means of committing suicide.

Fire-making

We have already seen that the fire used for several sacred purposes must be made by friction with the fire-sticks. The method employed is a variety of the drill method shown in Figs. 65 and 37. In the former the *wursol* of Taradr is making fire in order to enable me to procure a photograph; the latter is the result of a snapshot taken when the fire was being produced during a ceremony. In the horizontal stick, which is held firmly by the foot, a hole is made for the insertion of the vertical stick, and in this a little charcoal is placed. A small groove is cut on one side to assist the falling of the spark on the tinder beneath. The vertical stick is inserted into the hole and twirled between the two hands. In the only case in which I saw fire produced by friction in a ceremony (Fig. 37), the continued efforts of the two old men were unavailing, and a third younger man was called upon,

1: Rivers E-5 (ca. 1901-02)1906 Toda

372 and with a few powerful manipulations he was rapidly successful.

Several kinds of wood are used for the fire-sticks, the Toda names of these being *kiaz* or *keadj*, *mòrs*, *parskuti*, and *main*. Only the first of these, however, may be used if fire is being

FIG. 65.—KAROL (64), THE 'WURSOL' OF TARADR, MAKING FIRE.

made for sacred purposes, and I was told that it was much easier to make fire with this than with any other.

In some Toda villages a stone is kept called *tütmdkal*, which was used at one time for making fire by striking it with a piece of iron. Probably this method was employed for non-sacred purposes in the period between giving up the fire-sticks for ordinary purposes and the introduction of matches.

000 The Todas have two kinds of fireplace, the *waskal*, con-

2: Marshall G-5 (1870) 1873 Toda

CHAP. VI.

air themselves, and perform various offices of a domestic and social (entomological) nature.

342 The people have been at much pains to exclude every particle of external air from their dwellings: and were it not for cracks, caused by the contraction of the material of which they are constructed, their rooms might have been rendered quite uninhabitable. As primitive folk, living in an elevated climate, have far more to fear from cold than from heat, these 'beehives' are, on the whole, well adapted for comfort and for the preservation of infant life.

I think that when these houses were originally built, they were designed with one room only. I judge so, partly from the Toda name for a house and for a room being identical, and in part from the symmetrical arrangement of the door and verandah; also, from noticing that the second and third doors at the side, appear like an after-thought, out of keeping with the original design, and holding awkward positions in a house whose roof is continuous to the ground. I deduce from these appearances that their numbers have increased since they first established themselves where we now find them.

It may be interesting to my readers to be able to form an idea of the mode in which the very small area of a savage's house is utilised for cooking, eating, and sleeping purposes.

342 356 372 352 252 Be it remembered that the room is 8 ft. long, 8 ft. broad, and 8 ft. high; and that, as Chapter X. shows us, as many as eight people board and lodge in this diminutive space. The plan (No. 11) which, without any deviation, is that of every Toda dwelling, shows the mode in which room is economised. Against the walls, at a convenient height over both store and fire-place, slips of split cane are fastened vertically, so as to form slings; into which firewood is neatly inserted, and in which it rapidly dries. The women are careful to keep a supply of dry wood in this manner: hence they are able to cook without making much smoke, using as they do, with a skill that seems to be the common property of all the natives of India, only one or two little sticks at a time.

2: Marshall G-5 (1870) 1873 Toda

'These are good Gods, Gods of the whole Toda tribe, and not Gods of my tirîêri only. I have never seen them. They are invisible, but ever present with us.'

Can it be possible that the invisible—shapeless—nature of Toda Gods, is a conception occasioned by the deficient organ of Form, which I have already noted as being a cranial peculiarity of this people? Was the faculty small with the Jews also?

'I then proceed to make nei from the previous day's milk. After which, I prepare my own and the kâvilâl's food. The last thing at night is to replenish the lamp.'

There were three bell-gods in my informant's tirîêri. He said that in some there were two, in another only one; but in none more than three. Axes for cutting fuel are kept by the kâvilâl in his own house in the tirîêri, apart from the dairy. They are tabued to other people, and for other purposes.

I was careful to enquire from this man if the people in saluting the sun and moon, and he in placing lights in the tirîêri, worshipped light—belak, or fire—dîtth. The reply was satisfactory; he distinctly repudiated the notion of the adoration of fire.

It has been stated that the pâlâl may not be touched by anyone on earth, save by a pâlâl, during the period of his priesthood, not even by the kâvilâl. It will be seen by what follows, that the kâvilâl also, though not to be compared with his master in point of sanctity—one indeed being a God, whilst the other is only a man—yet shares the exclusiveness of his life. He too has been sanctified by his influence of the tôds, and lives apart from the world: yet his office is of an inferior degree. He devotes his life to the duties of herding the cattle on the hill-sides, cutting firewood, et cetera: but he may not milk the cows, nor touch the relics, or approach within several paces of the pâlâl. Thus whilst he is an associate in the austere privations of the life to which he has devoted himself, yet does not participate in the glory of the office.

3: Breeks G-5 (no date) 1873 Toda

764 tied round the first buffalo's neck, and the corpse was lifted and made to touch three times the side of the animal, which was killed by one blow from the back of an axe, and its body dragged up, so that its head lay close to that of the dead man, the hand of the latter being made to clasp the buffalo's horn (*Plate* XIV.) The bell was then 765 transferred to the other buffalo, and the same process repeated. All the relatives seated themselves by the three bodies to mourn in couples, a man and woman putting their heads together and sobbing and moaning. After a little while each couple would separate, the woman saluting the man by rising his foot to her forehead (except in the case of the old women, when the process was reversed), and fresh pairs would be formed. As with other Eastern people, their sorrow is woeful to behold, the tears literally streaming down their faces and over their cloths. Their grief, however, is marvellously transient.

After this the widow sat alone mourning at the head of the deceased, and put three handfuls of grain into the pocket of his cloth. Then the body was placed on the bier, and laid on the ground beside the pile, which was lighted by the relatives, who, again covering their heads, made fire with two sticks.*

764 One side of the bier was cut into three and laid on the pile. *Sâmé* grain (*Panicum miliare*) and jaggery, the two great Toda luxuries, were then put into the pocket of the dead man's *pûthuli*, with two cheroots, some tobacco wrapped in red cloth, and the purse, embroidered by one of the mourners, containing five or six rupees in silver and a little gold coin.† A ring was put on the finger, and earrings in the ears. A bit of the skull with hair and one of the finger nails‡ were cut off by the relatives; these, I was told, would be kept till the dry funeral in a little hut built near the mund for that purpose, and a buffalo bell hung over them for the relatives to ring night and morning. The bell is not hung over the remains of a woman. After this, ghee was thrown on the pile; the body was swung three times over the flame and laid on the pile *face downwards*, a sort of imitation bier or hurdle, which had previously been placed under the body, being laid above it.

When the fire has burnt out, any coin or metal that may have been actually given to the flames, is recovered; usually they merely pass such articles through the flame by way of an offering.

No care is taken of the ashes, they "are left to the winds," as a Toda told me.

765 The dry funeral takes place within a twelvemonth or so after death, according to [H&G] the pleasure of the relatives. Each clan has its own *Ildimanee*§ or funeral houses, different ones for men and women. They are sometimes near a mund, sometimes not, but always have a kraal at hand. They are like the ordinary Toda huts, but are sometimes decorated at the time of the funeral with silver coins. These are mostly rupees,

● 372

* A dry stick of the *Cudrania*-like *Wightiana*, about as thick as a man's thumb, is laid on the ground and held firm by the feet, a second stick in held upright between the two hands, the point resting on the horizontal stick: by twisting the upright with great rapidity between the palms of the hands fire is produced at the point of contact.

† Called by Todas *Birda pându*. I think it is the same as the *Birtandanee* given to a dying Badaga. This is a Fire-cage or Camp-fumm.

‡ These appear to be specially sacred relics among the Buddhists also. Corpse-covering a lock of hair, crown of skull, or finger-nail of Buddhist saints seem to have been common in the palmy days of Buddhism.

§ *Ild* is the name given to the skull, hair, and finger-nail saved from the great funeral, which are tied between two pieces of bark.

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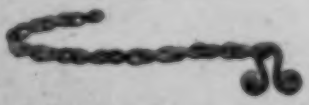
301 No. XXIX.—*Kávilá* (ಕವಿಲೆ). Necklace made by Kotas. Worn generally by women; buried with the body at funerals. 30 rupees.

No. XXX.—*Billoli* (ಬಳ್ಳಿ). Worn by women on the right wrist. Made by Malabar jewellers. Small silver beads rattle inside. Rupees 5, 8 annas.

No. XXXI.—*Haggle* (ಹಗ್ಗಲೆ). Brass chain worn by women round their waist next to the skin. Made at Kota village. Rupees 1, 4 annas.



No. XXXII.—*Mólare* (ಮೊಳರೆ). Silver ring worn by men and women on the small finger of either hand; a coin often forms the seal of the ring. Made by Tamil smiths. Rupees 3, 4 annas.

No. XXXIII.—*Pilili*. Worn by males and females on the third finger of the right hand, and made by Tamil smiths. Rupees 4, 8 annas.

372 No. XXXIV.—*Kudli* (ಕೊಳಲು). Bamboo for blowing up fires. Made by Todas.

74 [illegible] No. XXXV.—*Pugi*. A square basket covered with cloth and cotton, and ornamented with cowries; at dry funeral for a female, 15 or 16 will be buried, each containing a piece of jaggery, garlic, salsun, sandalwood, and some silk (fibre) for sewing thread, the latter prepared by Toda women; the basket is made by the Kurumbas.

No. XXXVI.—*Kudlimidi* (ಕೊಳಲುಮಿದಿ). Burnt at the dry funeral of a female. Made by Kotas.

534 No. XXXVII.—*Bugari* (ಬುಗರಿ). Musical instrument; a sort of flute. Made by the Todas, and played by them and by Badagas.

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412 No. XXXVIII.—*Pot* (Qd). Wooden implement, used in cooking to stir the rice. Made by Todas.

372 No. XXXIX.—*Fire*. Dry sticks which produce fire by friction. *See* page 13. Every mand has some of these sticks.

445 No. XL.—*Chúli* (ஜடி). Spoon of cocoa-nut, and bamboo handle. Made by Todas.

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Rubus ellipticus.
Rubus moluccanus. } Wild raspberry.
Rubus lasiocarpus.
Fragaria nilgerrensis, wild strawberry.
Elæagnus latifolia. Said by Dr. Mason to make excellent tarts and jellies.
Gaultheria fragrantissima.
Rhodomyrtus tomentosa, hill gooseberry.
Loranthus neelgherrensis.
Loranthus loniceroides. } Parasitic on trees.
Elæocarpus oblongus.
Elæocarpus Munronii.
Berberis aristata.
Berberis nepalensis. } Barberry.
Solanum nigrum.
Vaccinium Leschenaultii.
Vaccinium nilgherrense.
Toddalia aculeata.
Ceropegia pusilla.

To which may be added mushrooms.

A list containing the botanical and Toda names of trees, shrubs, etc., used by the Todas in their ordinary life, or in their ceremonial, is given by Dr. Rivers.*

Fire is, in these advanced days, obtained by the Todas in their dwelling huts for domestic purposes from matches. The men who came to be operated on with my measuring instruments had no hesitation in asking for a match, and lighting the cheroots which were distributed amongst them, before they left the Paikāra bungalow dining-room. Within the precincts of the dairy temple the use of matches is forbidden, and fire is kindled with the aid of two dry sticks of *Litsæa*

372 [178] [276] 234 372

* *Op. cit.* Appendix IV, 738.

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234 *Wightiana.* Of these one, terminating in a blunt
377 convex extremity, is about 2′ 3″ long; the other, with a hemispherical cavity scooped out close to one end; about 2½″ in length. A little nick or slot is cut on the edge of the shorter stick, and connected with the hole in which the spindle stick is made to revolve. "In this slot the dust collects, and, remaining in an undisturbed heap, seemingly acts as a muffle to retain the friction-heat until it reaches a sufficiently high temperature, when the wood-powder becomes incandescent."* Into the cavity in the short stick the end of the longer stick fits, so as to allow of easy play. The smaller stick is placed on the ground, and held tight by firm pressure of the great toe, applied to the end furthest from the cavity, into which a little finely powdered charcoal is inserted. The larger stick is then twisted vigorously, "like a chocolate muller" (Tylor) between the palms of the hands by two men, turn and turn about, until the charcoal begins to glow. Fire, thus made, is said to be used at the sacred dairy (ti), the dairy houses of ordinary
[766] mands, and at the cremation of males. In an account of a Toda green funeral,† Mr. Walhouse notes that "when the pile was completed, fire was obtained by rubbing two dry sticks together. This was done mysteriously and apart, for such a mode of obtaining fire is looked upon as something secret and sacred." At the funeral of a female, I provided a box of tändstickors for lighting the pyre. A fire-stick, which was in current use in a dairy, was polluted and rendered useless by the touch of my Brāhman assistant! It is recorded by Harkness‡ that a Brāhman was not only refused

[113] * R. Bache. Royal Magazine, August 1901. † Ind. Ant., III, 1874.
‡ Description of a singular Aboriginal Race inhabiting the summit of the Neilgherry Hills, 1832.

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admission to a Toda dairy, but actually driven away by some boys, who rushed out of it when they heard him approach. It is noted by Dr. Rivers that "several kinds of wood are used for the fire-sticks, the Toda names of these being kiaz or keadj (*Litsæa Wightiana*), mōrs (*Michelia Nilagirica*), parskuti (*Elæagnus latifolia*), and main (*Cinnamomum Wightii*)." He states further that, "whenever fire is made for a sacred purpose, the fire-sticks must be of the wood which the Todas call kiaz or keadj, except in the tesherot ceremony (qualifying ceremony for the office of palol) in which the wood of muli is used. At the niroditi ceremony (ordination ceremony of a dairyman), "the assistant makes fire by friction, and lights a fire of mulli wood, at which the candidate warms himself." It is also recorded by Dr. Rivers that "in some Toda villages, a stone is kept, called tutmûkal, which was used at one time for making fire by striking it with a piece of iron."

The abode of the Todas is called a mad or mand (village or hamlet), which is composed of huts, dairy temple, and cattle-pen, and has been so well described by Dr. Shortt,* that I cannot do better than quote his account, "Each mand," he says, "usually comprises about five buildings or huts, three of which are used as dwellings, one as a dairy, and the other for sheltering the calves at night. These huts form a peculiar kind of oval pent-shaped [half-barrel-shaped] construction, usually 10 feet high, 18 feet long, and 9 feet broad. The entrance or doorway measures 32 inches in height and 18 inches in width, and is not provided with any door or gate; but the entrance is closed by means of a solid slab or plank of wood from 4 to 6 inches thick,

* *Op. cit.*